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throughout his book. In discussing the relations of mind and body, he rejects both spiritualism and materialism, and maintains the doctrine that matter and spirit are the two aspects of some third entity different from either; yet he is obliged to confess that no such third substance is known to us, so that the assumption of its existence seems to be only a way of evading a difficulty. In dealing with ideas and feelings, he endeavors, like other associationists, to derive them all from sensation; but, as the more important of them refuse to lend themselves to this interpretation, he is obliged to assume a "mental chemistry" by which sensations are transmuted into something radically different from themselves. Yet he gives no proof that any such transmutation ever takes place, so that this theory also is merely a way of evading a problem which the association principle cannot solve. In spite, however, of his predilection for the association principle, he is not able to adhere to it rigidly, but adopts some views that are inconsistent with it. This is specially apparent in his account of our notion of space, which he thinks cannot be explained by sensation and association; so that, after discussing the various theories, he ends by adopting one not essentially different from that of Kant. In short, Professor Höffding's work reflects the present unsettled and sceptical state of philosophy; and it is safe to say that such a work could not have been written thirty years ago, and that no such work will be written thirty years hence. Nevertheless, there is much in it that students of the subject will like to read, and it

will doubtless stimulate thought in many who disagree with its conclusions.

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